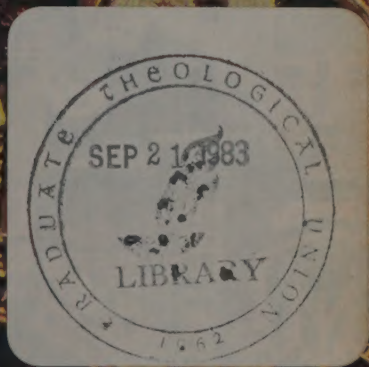


TRANSFIGURATION

A.D. 1983

# the anglican digest

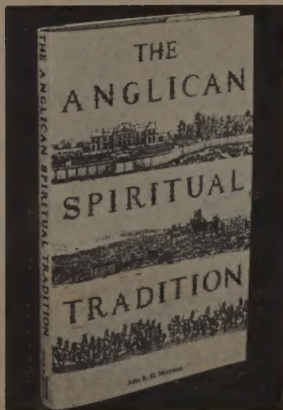


EBC's Fall Selection  
ANGLICAN SPIRITUAL TRADITION  
The Rt Rev'd John Moorman

Church of St Mary the Virgin,  
Oxford



# CREAM OF THE CROP



228 pp., \$14.95 retail; EBC members save 50% and receive special bookmark and bookplate and bimonthly issues of TAD

*THE ANGLICAN SPIRITUAL TRADITION* is a treasure that would be welcome at any time but most especially so in the sesquicentennial year of the Oxford Movement. It is the Episcopal Book Club's selection for Fall '83. Its noted author, the Rt Rev'd John Moorman, skillfully places the 150th anniversary in the context of the ages. We experience the drowsy confusion that led up to the Oxford Movement's nativity in 1833 and, reading on, we can easily trace the effect that it has had in every parish – indeed, in the heart and mind of almost every parishioner – throughout the Anglican Communion.

After a long lifetime of reading and collecting and classifying material, Bishop Moorman saved *AST* for a happy occupation in his early days of retirement. The actual writing took place over a 3-year period with the author managing an impressive 2,000 words (eight double-spaced pages) a day. These become "a fair copy" and then go out for the final typing. Prolific and learned, the Bishop is a steady, indefatigable jogger in the world of the printed word.

Moorman begins the book with a day in the life of a parish priest, one James Whyte, as he is called, during the early sixteenth century reign of Henry VII. He takes us through Whyte's troublesome decades of change that, surprisingly, bear more than a little resemblance to the last 20 years in the Episcopal Church of this century. We see the liturgy being shaped and reshaped, the swinging of the ecclesiastical pendulum. For the first time, the Bible is given to the people in the pews and is read aloud in the King's English. Soon there is a prayer book – several, in fact – to go with it. As we move into the next chapter, we reluctantly leave James Whyte, but we pick up a much larger story in an expansive chapter that looks to Tennyson for its title, "The Old Order Changeth,

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# the anglican digest

A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.

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**O**XFORD MOVEMENT articles are marked with the symbol

1833  
**OMC**  
1983

FR JAMES B SIMPSON, EDITORIAL DIRECTOR      FR H L FOLAND, FOUNDER (1958-80)  
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## WHAT "HIGH" REALLY MEANS

**P**REACHING in the University Church at Oxford in 1933, where John Keble had launched his Assize Sermon on "National Apostasy" a century earlier, Fr Edward Keble Talbot of the Community of the Resurrection noted that the Oxford Movement was . . . a defensive reaction to protect the Church from interference at the hands of political reformers and an affirmation that the identity of the Church was very much more than the religious aspect of English society.

What did it mean to claim that the Church was "one, holy, catholic, and apostolic"? . . . Fr Talbot rightly reminded his 1933 congregation that "what gives continuity to the Movement is the conviction of the Oxford leaders and all their successors, that the Church is central to the Christian faith and religion and . . . is a true part of that supernatural society which derives from Christ and His Apostles." It was, Talbot went on, an incarnational, christocentric vision.

"**H**ere is the soul of Catholicism," he said, "a corporate experience controlled by the insight which divines the whole light, life, and love of God incarnate once for all in Christ."

It was such incarnational, Catholic Christianity which found expression in the renewal of Eucharistic worship and of theological imagination, and equally in pastoral concern, the life of prayer, missionary endeavor, and a concern for unity with Christians who shared that corporate vision in both East and West.

Inevitably such incarnational faith was itself incarnationally expressed. The Oxford Movement and the Catholic revival were colored and influenced by the particular circumstances of Victorian England: by the conservative reaction to threatened Anglican privilege and by fear of a changing social order; by the Gothic enthusiasms and romantic medievalism of architects and wealthy patrons who built and endowed churches; by Ultramontane attitudes which exalted ecclesiastical authority, in theory if not in practice . . . . In somewhat the same way the powerful theological and devotional inheritance of the Oxford Movement had been cramped by its Victorian origins, of which the buildings are the most obvious sign. Catholic theology can be obscured by its Victorian setting. Great churches, once staffed by teams of clergy serving the urban



poor in an age before the welfare state, are now stranded in many places like great Anglo-Catholic whales in areas of urban redevelopment, where planning has removed the original community which nourished the remembrance of faithful service. Religious houses, built with genuine piety and devotion, were too often constructed for the assumptions of Victorian middle class society. The same assumptions colored the ideals of priestly life and pastoral care. . .

It is easy to be nostalgic, to yearn for the promised land of the heady days of the Catholic revival, but that is to miss the extent to which the very "success" of the Catholic movement has meant a transformation of the self-understanding and self-expression of Anglicanism, and what that in its turn has made possible in relation to other churches. At the very heart of the Catholic revival was the call to holiness and the sense of the

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*"...the Catholic movement has meant a transformation of the self-understanding and self-expression of Anglicanism"*

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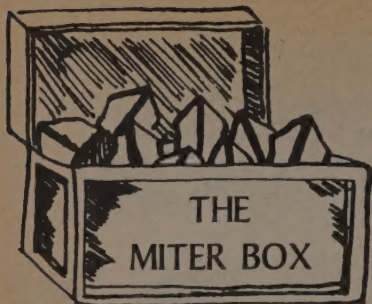
Church as a divine society, striving to live by the sustaining mystery of the love and grace of God. That was a shared faith, in continuity with the faith of the early centuries and of the saints of God down the ages, and at its heart, as Keble said in one of his last sermons, was the living Spirit of God.

"In Him they now live a new life, which they have entirely from Him; a life which is both His and theirs; whereby they are so joined to Him as to be verily and indeed partakers of a Divine nature," he declared. "Yes, my brethren, this and no less was the mysterious Whitsun privilege and glory of those on whom the Holy Ghost first came down: a glory so high and inconceivable, that the Holy Fathers did not hesitate to call it Deification, and Christianity which teaches and confers it, they called 'a deifying discipline.'"—Canon Geoffrey Rowell, Chaplain, Keble College, Oxford, in *The Vision Glorious: Themes and Personalities of the Catholic Revival in Anglicanism*, which will be the Spring 1984 selection of the Episcopal Book Club

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The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results.—Three Agreed Statements, Anglican-Roman Catholic International Commission, 1977





### Elections and Appointments:

**Elliott Lorenz Sorge**, 54, an Indian who was made I Bishop of South Central Brazil in '71 and guided the church to financial independence before resigning in '77 to allow the election of a Brazilian, and has since been US Executive for Education for Ministry: to be VIII Bishop of Easton (Md), chosen on the initial ballot, the first such election in Easton's 115-year history.

**Michael Edgar Adie**, 52, chaplain to the 99th Archbishop of Canterbury, the late Lord Fisher, and since 1977 Archdeacon of Lincoln: to be VII Bishop of Guildford succeeding the late David Brown. "He is sympathetic to those who are interested in Christianity but sees the Church as too weighed down with its own machinery to attract them," said *The Times* of London. "He believes that a person should be able 'to laugh in church as much as in his home,' and lists among his hobbies, 'sneezing,' which he finds 'an enjoyable exercise.'"

**Arthur Henry Attwell**, 63, Archdeacon of Westmorland and Furness since '78: to be 84th Bishop of Sodor and Man succeeding **Vernon Sampson Nicholls**, 66, who retired 31 May.

### Consecrations:

**Adrian Owen Charles**, Archdeacon of Brisbane, and **Bruce Allan Schultz**, Dean of Grafton: to be regional bishops in the Diocese of Brisbane.

**Peter James Firth**, 53, Religious Broadcasting Organiser for the BBC's Western Region since '67: to be V Bishop of Malmesbury, Suffragan to Bristol.

**Gordon Bates**, 48, Precentor of Liverpool Cathedral and Diocesan Director of Ordinands since '73: to be VIII Bishop of Whitby, Suffragan to York, succeeding **Clifford Conder Barker**, 56, who will be V Bishop of Selby.

**Richard Franklin Appleby**, Dean of Bathurst: to be Auxiliary Bishop of Newcastle, New South Wales, Australia.

**James William Roxburgh**, 61, one-time rector of Bootle and Drypool and more recently Archdeacon of Colchester: to be V Bishop of Barking, Suffragan to Chelmsford, succeeding **Albert James Adams** who retires this spring after eight years in office.

### Marriages:

**Frederick Charles Darwent**, 55, for the last five years IX Bishop of Aberdeen and Orkney (two sees,



dating from 1122 and 1073, that merged in 1857), a widower who last year strongly opposed the Scottish Episcopal Church's ruling that permits divorced persons to be married in church, was married in April in his Cathedral Church of St Andrew to Mrs Roma Fraser, an Aberdeen divorcee.

#### Honors:

**Clarence Alfred Cole**, III Bishop of Upper South Carolina from '53 until his death in '63: dedication in his name of the first lodge built at Camp Gravatt in Aiken County, SC. During his episcopate, he brought the camp from a cluster of wooden buildings used for a few weeks each summer to a year-round camp and conference center. TAD's story on other diocesan camps [Eastertide '83] mentioned Camp Stoney and Camp Capers as descriptive names of geography and ambiance, only to discover that the names honor James Moss Stoney, III Bishop of New Mexico and Southwest Texas (now the Diocese of the Rio Grande), '52-'56, and William Theodotus Capers, III Bishop of Northwest Texas, '16-'43.

**Festo Kivengere**, 64, Bishop of Kigezi, Uganda, since '72: an honorary doctorate from University of the South, Sewanee. Bishop Kivengere fled his homeland in '77 after protesting Idi Amin's regime; while in exile, he founded RETURN (Relief, Education and

Training of Uganda Refugees Now); since returning home in '79, he has become team leader of the African Evangelistic Enterprise in East Africa, teaching that love and forgiveness are the best weapons for reconstruction.

**Stephen Charles Neill**, 83, Bishop of Tennevely (India) '39-'45 and Honorary Assistant Bishop of Oxford since '79: Doctor of Divinity from Diocesan College, Montreal. Born on the last day of the 19th century, he was elected a Fellow of Trinity College, Cambridge, in his early 20s and then served in South India for 20 years, returning home in '45 to join Geoffrey Fisher's staff at Lambeth. After holding the Chair of Missions and Ecumenical Theology at the University of Hamburg, '62-'68, he retired once again to become the first head of the theological faculty at Nairobi, Kenya. Since his third retirement in '73, he has made Wycliffe Hall, Oxford, his home base while continuing to teach and travel widely.

#### Retirements:

**George Paul Reeves**, 64, VII Bishop of Georgia since '72: to retire 1 Jan '85.

**Hunley Agee Elebash**, 60, V Bishop of East Carolina, whose physicians advised early retirement (after 10 years and 7 months in office) due to by-pass surgery four years ago: to be Bishop-in-Residence at the Church Divinity

*(Continued on page 8)*



**(Miter Box, continued)**

School of the Pacific, Berkeley, Ca; he is succeeded by **Brice Sidney Sanders**, 52, Coadjutor since '79, a younger brother (by 11 years) of William Evan Sanders, VIII Bishop of Tennessee since '77.

**Frederick Hugh Wright Crabb**, 68, Bishop of Athabasca (Canada) since '75 and Archbishop and Metropolitan of Rupert's Land since '77. Born in Devon, he served parishes in England before going to the Southern Sudan to be Principal of Bishop Gwynne College, Mundri, '45-51; he was Vice Principal of the London College of Divinity in the mid-'50's and moved to Saskatoon in '57 to become Principal of Emmanuel College, and to serve parishes in Calgary for eight years before his consecration.

**Rupert Gordon Strutt**, 71, III Bishop of Stockport, Suffragan to Chester, since '65: to step down 7 Nov, the 18th anniversary of his consecration.

**Bishops and Books:**

*The Hereford Scandal: A Biography of Herbert Hensley Henson* by **Fr Owen Chadwick**, Oxford University Press, \$29.60 plus postage. Henson was 98th Bishop of Hereford, 1918-20 and 65th Bishop of Durham, '20-39. The controversy over his "heretical" views at the time of his nomination rocked the Church of England, even in the midst of a world war, to the ex-

tent that the 96th Archbishop of Canterbury, **Randall Davidson**, considered resigning.

**Deaths:**

**Kenneth Charles Harman Warner**, 91, XXI Bishop of Edinburgh, '47-61, and an assistant bishop in his home diocese, Canterbury, since '62; a partner in his family's law practice and major in a World War I cyclist battalion, he entered Cuddesdon College at age 31 and was subsequently an RAF chaplain, a parish priest in Egypt and Palestine, provost of Glasgow Cathedral, and Archdeacon of Lincoln; he was fatally injured at Selling, Kent, when he fell to the bottom of a deep well while walking his dog.

**Shen Tse-Kao**, 87, former Bishop of Shensi and principal of Shanghai's Central Theological School. A graduate of Oxford, Dr Shen was considered to be one of the most learned men of the Chinese Anglican Church. At the time of the 1949 Communist victory there were more than 77,000 Anglicans in China, grouped in 14 dioceses and administering 13 university hospitals and many secondary schools; Dr Shen's translation of the Book of the Common Prayer was destroyed during the Cultural Revolution. After a long period of persecution, the churches in China are now emerging again in what is called a "post-denominational era." □



## MOORMAN'S MANY-SIDED MINISTRY

**D**URHAM in northeast England, an ancient market town with ninth-century castle and cathedral on a high bluff almost completely encircled by the river Wear, has had honors by the heap, among the most recent being its choice as a place of retirement by one of the church's leading historians, the Rt Rev'd John Richard Humpidge Moorman.

Since leaving the active episcopate in 1975, Moorman has settled in comfortably at 22 Springwell Rd and at 78 is but a year younger than his neighbor, Michael Ramsey.

It was Ramsey who accorded Moorman a choice distinction –

appointment to the team of three Anglicans who were official observers at Vatican II. Moreover, Ramsey was the principal consecrator in York Minster when Moorman was made IX Bishop of Ripon on the Feast of St Barnabas, 1959.

Educated at Cambridge – Emmanuel College, '27, and Westcott House, '28 – Moorman's ties with Ripon go back to his own ordination at the hands of Edward Arthur Burroughs, VI Bishop of Ripon since its modern foundation in 1836. (It was part of an ancient see dating from the year 678 and a mitered head named Eadheath.)

During the next three decades, Moorman turned up in four  
(Continued on page 10)

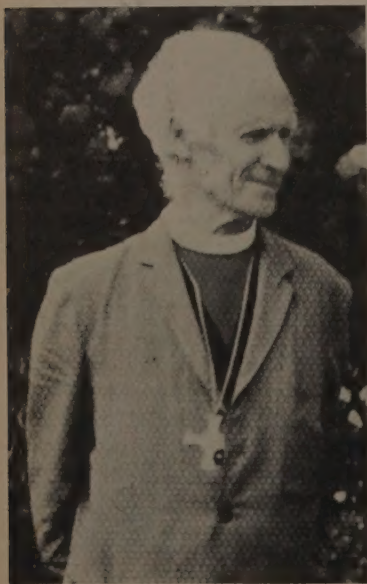


Anglican observers in Rome. From left: The Rev'd Professor William J Wolf (USA); the Ven Harold de Soysa, Archdeacon of Colombo (Ceylon); the Rt Rev'd JRH Moorman, Bishop of Ripon (England); the Rev'd Canon BCPawley, Canon of Ely (England)



(Moorman, continued)

parishes – Holbeck, Leighton Buzzard, Fallowfield, and Lanercost with Kirkcambbeck. Ever a scholar and often an examining chaplain, Moorman became a specialist in posing kindly but tricky questions for ordination candidates from Manchester, Carlyle, and King's College, London. He married in 1930 Mary Caroline Trevelyan and in *British Who's Who* lists his hobbies as country life and music – and, he might have added, a lively interest in the Franciscan Order.



John R.H. Moorman



Among Moorman's dozen or so books, best known is his in-depth study *The History of the Church*

*in England*, which first appeared in '53. In addition, he's famous as a Franciscan historian and recently completed a 700-page study, *Medieval Franciscan Homes*. It was published by St Bonaventure's, the Franciscan university at Olean, NY, where Thomas Merton taught English for a while before exchanging a Franciscan vocation for a try at being a Trappist (see *Merton*, EBC's selection for Spring '81). St B's conferred an honorary doctorate on Moorman in '66, a citation that hangs alongside scrolls of similar acclaim from Cambridge and the University of Leeds. In '75 he was Hale Lecturer at Seabury-Western Seminary at Evanston in the Diocese of Chicago. He'd already heard much of Seabury from Dr FC Grant, a former Seabury professor who was another of the Vatican observers appointed by Archbishop Ramsey. (The third was the Archdeacon of Colombo, Ceylon.)

A slight, balding man with wispy white hair and a broad grin, Moorman in his purple cassock could easily be picked out as he





moved among the black-clad Roman bishops at Vatican II.

As the conference continued over a four-year period – crowded years when he was more often bishop from Ripon than he was the bishop of Ripon – he was joined by other Anglican bishops from Zululand and Lebanon as well as WJ Wolf, Eugene Fairweather, and Massey Shepherd from the American Church. Meanwhile, John XXIII died and so Paul VI finished up Vatican II with a flowery address to the Anglicans. Moorman returned the kindness by addressing the Pope in Latin. Later he wrote *Vatican Observed: For Anglicans*, a '67 EBC selection. And he was a natural for serving as chairman of the Committee on Roman Catholic Relations at the Lambeth Conference in '68.

A lasting accomplishment of the observers is the Anglican Center in Rome. It continues to thrive through the directorship of several priests, a handsomely appointed floor of rooms – chapel, offices, and apartment – as well as a large library frequently used by Vatican researchers and other scholars seeking to know more of Anglicanism. —HN Kelley, trans-Atlantic interview from Deerfield, IL

**A** SMALL cathedral in a mixture of architectural styles," writes

the art historian Alec Clifton-Taylor of Ripon's Cathedral Church of SS Peter and Wilfrid, for 16 years the official seat of the author of the Episcopal Book Club's fall selection, *The Anglican Spiritual Tradition*.



*Diocese of Ripon* ed about 1958.

"The Saxon crypt is small and secret," he goes on. "Exterior somewhat dumpy: three towers, all rather squat. The best external features are the west front, the east end and the delightful gabled buttresses flanking the nave. Interior short, wide, and unvaulted except in the aisles. An organ loft completely blocking the view of the choir is unwelcome but the sedilia are richly decorated: choir stalls of 1490 are fine though much restored along with 34 misericords [folding seats], a notable set carved with many animals."

Taking up the Ripon report, *Cathedrals in Britain and Ireland* by poet William Anderson and architect Clive Hicks confides that "St Cuthbert himself was once guestmaster in the first Christian foundation on the site, that of  
(Continued on page 12)



*(Ripon Cathedral, continued)*

Celtic monks in the seventh century, and here he once unawares entertained an angel. It was a cathedral for a short time in the period of St Wilfrid but after various vicissitudes it became a collegiate church with secular canons tied to the archbishopric of York. In 1836 it was made the see of a new diocese."



*Floor plan,  
SS Peter  
and Wilfrid,  
Ripon*

St Wilfrid's crypts still remain, note Anderson and Hicks, but they write them off as "extraordinarily bare and poky culverts that, for all their simplicity, retain a numinous air."

Ripon's cathedral is built on an east-facing ridge above the confluence of the rivers Ure and Skell, we learn from Anderson and Hicks. They view the structure less critically than Clifton-Taylor, observing that "when approached from the town, the west front presents a composition of exceptional elegance with two flanking towers and stages of lancet windows rising above the triple portals. The towers have lost their long thin spires, but in other ways, since

Gilbert Scott removed some later Decorated tracery in the lancets, it must present much of its original appearance. . . . Christopher Scunthorpe, between 1502 and 1522 constructed the aisles and the bays of the nave, but never was able to finish the crossing, which explains its present odd appearance. The choir is a mingling of periods, the east end dominated by a late thirteenth-century window and the two west bays on the south, like the pulpitum, rebuilt in about 1480 when the central tower collapsed. It is a fine well-lit interior and one of the chief pleasures is in the choir stalls with their spired tabernacle work, their misericords and the zoo of mythical animals in



*The Early English West front*  
—Photo by Clive Hicks





## LONGED-FOR WORDS PRECISELY SPOKEN

ONE of the fascinating things about the business of being a parent is the slow but steady growth that happens in children. We see it constantly at our house.

Not day by day, but over the course of weeks and months we observe Katherine mastering with ease the things that once threw her



*Ripon Cathedral, continued)*

the carvings. As a boy, Lewis Carroll knew these carvings well and it would not be surprising if they influenced the making of *Alice in Wonderland*. A wooden hand, worked by a pedal from the organ loft, projects above the entrance to the choir to beat time for the choristers. From the south aisle of the choir we enter the chapter house, a Norman room with angular round windows like great eyes. Above it is the former Lady chapel which now houses the library."

It remains for the British Travel Association to impart the exotic suggestion that visitors "ask a porter to take you down to the crypt and show you an opening known as St Wilfrid's Needle. A local legend says that any woman who can pass through this narrow opening is chaste."—Taddled

into a tantrum. At bath time, for instance, I used to have to unscrew the top of her old plastic shampoo bottle—the one it was such fun to fill up with water and then empty, over and over again.

The top was a problem at first, bringing on tears and anger when it wouldn't come off with a tug. But now the hand and the wrist coordinate their motions perfectly, starting and stopping, working the top around and off. It's as natural as breathing.

Katherine is saying whole sentences, too. Telling us about how the cat got stung by a bee, but now he's "all better." How her friend fell off a chair and cried. How she cried. How she's sad or happy or sleepy. She tells us whole sagas in a few carefully pronounced words. Her latest sentence came out at home the other day while I was at work. She said it to Mommy, and then—carefully coached—she said to me when I got home: "I love you."

It makes all the tantrums worthwhile.—Fr Jan Maas, Editor, *The Episcopal New Yorker*



One minute of keeping your mouth shut is worth an hour of explanation.—St Andrew's, Broken Arrow, Oklahoma



## HOW CATHEDRALS CAME TO AMERICA

CATHEDRALS in America are a direct outgrowth of the Oxford Movement's "high" regard for reclaiming Anglicanism's catholic heritage. Indeed, there were no US cathedrals before the mid-nineteenth century. Cathedrals elevated the episcopacy and early Episcopalians feared prelacy. Nonetheless, the high-church movement spread rapidly, creating numerous Anglo-Catholic parishes by the late 1830s and taking over General Seminary in New York by the 1840s.

Led by Virginia evangelicals, some areas reacted vehemently to what they called "Popish poison." However, newer dioceses on the American frontier were established by high church bishops who designated major parish churches as cathedrals, the first being Grace Church Cathedral, San Francisco, in 1862. The traditionally low-church dioceses, centering in Virginia, do not have cathedrals to this day. Still the new foundations flourished with the trappings of English cathedrals, including deans and boy choirs.

In 1892, the Diocese of New York began work on the Cathedral

Church of St John the Divine, still being built. Three years later, when the Diocese of Washington was carved from the Diocese of Maryland, the founding laymen sought a bishop who would build a national cathedral. They elected Henry Yates Satterlee, rector of Manhattan's Calvary Church, an articulate, eucharistically centered Churchman. His views of worship,



*Grace Cathedral,  
San Francisco, 1906*

episcopacy, and ecumenical and mission outreach were informed by the Oxford Movement's thorough influences on General Seminary, where he had studied.

Almost concurrently, architects



and artisans built and rebuilt churches and cathedrals to heighten mystery and make central the celebration of the Holy Communion.

The historical process led to high altars set a great distance from the worshippers, to the use of color and shadow, to rich vestments and grand ceremony. All of it stressed mystery, surrounding the Eucharist with an aura of other-worldliness. Moreover, the Victorian revival of church music, particularly medieval forms, further supported the evolving picture.

It is curious that for the first two-thirds, at least, of its history, a very Protestant morning office dominated Sundays at Washington Cathedral.

However, the mid-twentieth century liturgical revival departed in one decisive way from its Victorian mentors. Instead of a great gulf separating the worshipping congregation from the Eucharistic celebration, contemporary liturgists followed earlier traditions in worship in the midst of the people. Hence, Washington Cathedral, born out of time with a fourteenth century remote high altar, now centers worship in the great crossing [beneath the massive tower with a free-standing altar and with the celebrant facing the nave]. We have made the Eucharist a central act both as to regularity of celebration and as to physical location. In



*Cathedral of St Philip in the  
City and Diocese of Atlanta*

so doing, I believe we are using well, not violating, the architecture we have been given.

Washington Cathedral embodies the theology and sentiment of the Victorian high church Gothic revival mediated through its first bishop and architect—both of whom died within six months of the laying of the cornerstone in 1907. It is romantic in concept, designed as a setting for the Eucharist that increases mystery and appeals to the whole person. It is Episcopal and hierarchical in the sense of standard-setting and leadership, not dominance. It is dedicated to its founders' zeal for ecumenical and missionary outreach. Washington Cathedral is a

*(Continued on page 16)*



*It is the office, not the individual*

## A CLEAR VISION OF THE PRIESTHOOD

HERE IS A crisis about priesthood among Christians. In fact, it is fair to say that many churchgoers are becoming fatigued with the crisis and bored with the questions, which pertain primarily to who shall be ordained in the apostolic ministry. The tragedy of it is that we are focused so much on individuals that we have forgotten the great and glorious vision of the priesthood of the whole Church.

During the Protestant Reformation one of the great watchwords was "the priesthood of all believers." It degenerated into an actual belief that every man was his own priest if he was a baptized Christian.

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*(American cathedrals, continued)*

twentieth-century enactment of a Victorian romantic revival of a fourteenth-century idea. We have been given an optimistic dream in a dreamless time.—Charles Perry, Provost of Washington Cathedral

tian. That certainly is not the meaning of any such priesthood of the Church in the New Testament. It is the Church itself, the Church as a whole, the Church as the Body of Christ (who is the only priest), that is the priesthood: all believers are included by their baptism, and by the Chrismation in the whole Church.

Our Church is not an organization, it is an organism; it is the Body of Christ, and Christ is the only priest.

It is imperative to realize that the Church is not merely a religious club, a religious business, a religious political organization, but the real corporate presence of the dying and rising Lord who makes all things one by the blood of His Cross. Do we like it? Do we believe it? —Rt Rev Robert Terwilliger, Suffragan of Dallas, meditation given at the Church of the Incarnation in the See City of his Diocese

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I go to the Eucharist day after day, every day I can, because that is what I am about. Through some means that I cannot analyze, I do there the thing in all of life that is most worth doing, I learn whatever else I ought to do and I go away more able to do it. Why that is so is a great mystery, but that it is so is one of the things I am surest of in all the world. —*Fr Otis Edwards, Seabury-Western Seminary*

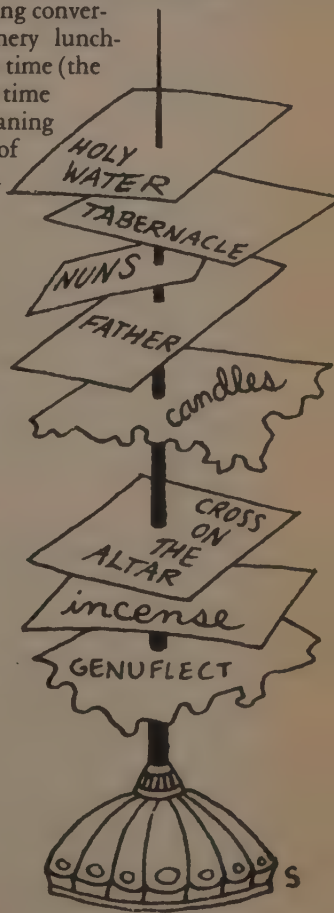


## CONFESSIONS OF A SPIKE

CONFESSIO*N* is something I have customarily reserved for sacramental occasions, for canonically mandated interviews with Freudian quacks, and for invigorating conversation during hallucinatory Deanery lunches. However, at this juncture of space and time (the space provided by *The Anglican Digest*, the time wrenched from hours otherwise spent bemoaning the state of this sect I once defended as part of the catholic church) it is fitting to offer a confession peculiarly appropriate to a Christian lurching through life under the besmirched and grimy banners of the Episcopal religion – a confession without remorse or regret.

A Spike, some of you will recall, was generally assumed to be an Anglican of extreme leanings, liturgical and theological, whose mindset was formed by the Council of Trent and whose wardrobe was confected by half-blind, demi-mad lacemakers confined to the gloomiest corners of the convent attics of Brussels and Liege. In truth, a Spike subscribed to the Vincentian Canon, assumed that if Anglicanism was a "bridge church," the traffic was one-way to Rome, endorsed the notion that the English Reformation was, like psoriasis, not as serious as it looked, and proclaimed that the sacramental life was the center and the soul of the Church's existence.

The Spike, by definition, was narrow, rigid, and (we flattered ourselves) sharp. We believed that this construc- →





(*Confessions of a Spike, continued from page 17*)

tion enabled us to hold fast the Faith against latitudinarian wobbles and endured our poundings in the trust that the deeper we were driven, the more sure our grip. We now realize, alas, that the beatings many of our number absorbed merely have hammered them far into an obscurity from which, this side of the Parousia, they never will be exhumed. Some of us were bent grotesquely out of shape and are now used as paper clips in diocesan offices. An addled few, struck the wrong way, ricocheted off and founded their own religions. Still others, smashed and crushed into a variety of forms, are currently endeavoring to be uniates or other Roman curiosities.

In any case, our greatest flaw was in our facility to *misconstrue*. We mistook the ecumenical pinings of our hierarchy for a desire to unify the western church, never dreaming that what we beheld was merely the perfectly natural lust of one bureaucracy to merge with another, and then another, until, at last, the whole amorphous, wriggling mass could call itself COCU and declare the Kingdom come. There would be no place in that great jelly for gritty little atavism called dogma; but how could a Spike, forged in dogma's flames, ever be able to predict *that*? Shame on us for being so stupid.

If ignorance be bliss, ours was brief. We honestly believed that the Church's task was to light the fire of the Spirit in human hearts, not fund the manufacture of infernal machines for the F.A.L.N. Our mistake. Sorry.

We fancied that we could insure the catholicity of the church by, every now and then, thrusting one of our own into the episcopate, innocent of the alchemy which all too often causes a miter on the head to trans-mogrify a spine into aspic.

Spikes made no pretense to special knowledge outside the magisterial teachings of the church, but we thought we knew our grammar. For instance, we were absolutely sure that the noun *priest* always called for the pronoun *he*. How rash of us. *Nostra culpa!*

Spikes were never all that enraptured with the 1928 version of the *Book of Common Prayer*. We realized that it could stand a few embellishments here and there, and generally we found them legibly printed in readily available altar missals: a bit of a psalm here, a nicely translated private prayer there, and handily accessible liturgical directions scattered throughout. The thing we loved about our missals was the sense they gave





# ST MARGARET'S SCHOOL OF LOVE

AH, Sister Gloria, where has God brought you? It is so far from where you began your journey, so different from the place that nurtured your growth. He has, in fact, brought you here to go to school – St Margaret's School of Love.

I would like to speak of the School from my own perspective as its Chaplain – the one who hears all the bad news from it, but must preach the good news to its students.

Foremost, St Margaret's is a School of Love for the Lord and the Scriptures: reading about, medita-

ting on, digesting the reality of the Lord's presence among the Sisters, in their works and in their own lives. Without knowledge of Him, the rest of the curriculum makes no sense.

The second course in the School is love for the faith and the sacraments that seek to understand and reveal the Lord. In it we learn love as understanding and as a celebration of mind and heart. We love the Lord both in the Scriptures and in life, in the Blessed Sacrament and in the Creeds, in the theology and the practice of the Church.

*(Continued on page 20)*

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## *(Confessions of a Spike, continued)*

us of being part of a uniform and continuing Conformity, the Church, in which the offering of Christ's Sacrifice, the mass, was made devoid of idiosyncrasy or the intrusion of whim, imprudently justified under the blanket delusions of Good Taste or Common Sense. We did not know how fortunate we were. Now, we have a Prayer Book containing rites which are composed solely of pathetic little rubrics intended to constrain the madcappery of the participants from deviating from a simulacrum of worship of some – any – deity.

I cannot admit to any elation over this new liberality, thank you.

Yes, indeed: we Spikes have much to confess, a great deal of it incomprehensible to those who are intoxicated by the new order of things and who have abandoned a belief in Santa Claus for an equally touching trust in the Genius of Anglicanism. Like them, we once thought we would prevail. Unlike them, we now know better.—Fr Perry Michael Smith, Vicar, Holy Name, Dolton, Diocese of Chicago



*(St. Margaret's, continued)*

The third course is love for the poor and needy, for all those whom the Lord loved and committed to our care.

Above all, St Margaret's is a School of Love for each other as the Lord's beloved ones. We see the Lord in the Sisters and we watch Him work His wonders in them. When we sense that He works in our Sisters more than we know in ourselves, we deal frankly with hurt and jealousy within us. And so we learn to share our lives as He shared His life with us — talking of God's love, teaching, healing, praying, enlivening, suffering and being raised from deadness.

In community life there is a deep striving to accept ourselves and our Sisters "just as we are without one plea" and to see in the acceptance of others an icon for our own self-acceptance.

Finally, in the School of Love we discover the mystery of deep, harmonious love in which all the disparate parts of life come together in one full embrace of God.

The Society of St Margaret is a School of His Love: "Love first, love midst, love last." —Fr Richard Valantasis

## WHISPERS IN CHURCH

AT A CHURCH festival, one of our parishioners told the Rector about an experience with her grandson.

The youngster has been afraid of the dark. When he mentioned his fear before entering the church, his grandmother wisely replied, "But there is nothing to be afraid of. God is here."

During the procession, the five-year-old pointed toward the priest and said to his grandmother, "There's God!" Before the grandmother had time to explain, the children were called forward for a story, during which the little boy told Fr Durkee, "God, I'm afraid of the dark!" The Rector having a hearing loss, he replied, "That's nice!"

The child returned to his grandmother and repeated the Rector's reply, adding, "That was a funny thing for God to say to me." His grandmother answered, "God means that's nice that you told him about being afraid of the dark. Now he has something to work on."

After a pause, the little boy looked up and whispered to his grandmother, "That is nice." —Grace Church, Medford, Diocese of Massachusetts

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*Nathan Marsh Pusey, born 4 April 1907 at Council Bluffs, Iowa, was president of Harvard University for 28 years (1953-71) and in the 60's was chairman of the Pusey Report, a study of the Church's seminaries. —>*



May 24, 1983

Dear Mr. Simpson,

Though we think of ourselves as belonging to the same family with Edward Bourne Pusey, the Puseys in the United States descend more directly from Caleb Pusey or his brother William. These gentlemen came to these shores in the late seventeenth century with William Penn.

More accurately, our claims to relationship with the great Oxford Pusey are even more tenuous, for it is my understanding that he was born a Bourne and took the Pusey name only later from his wife, with whom he took over the Pusey estate in what is still called Pusey, England. This property is reputed to have remained in the Pusey family continuously for many generations - longer, I am told, than any other real estate in England with a single family. But I have not been told how many times, the only living family member being a woman, non-Pusey males may have been coopted to keep the name alive. I gather this was an old English custom.

But however slight our connection, E.B. Pusey was a very superior person of whom all Puseys must surely be proud.

Yours sincerely,

Nathan Pusey



# ST MARY THE VIRGIN, OXFORD

“**A**H, it's the color of a buttered biscuit,” exclaimed a visitor on catching sight of the University Church of St Mary the Virgin in Oxford High Street.

The center of international attention during the anniversary year of the Oxford Movement, it is a venerable structure in a town of venerable structures. It reputedly was founded by Alfred the Great, King of Wessex, 871-900, and it occupies a prominent site where stood a Saxon house of worship; it became the University Church during the Middle Ages. The tower dates from the 13th century and the rest of the building was completed in the next two centuries.

**T**oday it is a pleasant hodgepodge, combining its early English tower with a decorated spire, perpendicular nave, and Renaissance porch. The bay windows and turrets of Brasenose College, founded in 1509, are hard by St Mary's famous porch with its curiously twisted pillars. Above the baroque entrance a statue of the patron St Mary shivers in its niche, holding the Christ Child and flanked by two angels. These gave offense to

the Puritans and were broken up. The statue came back, but until a recent refurbishing the angels had remained headless for several centuries. About \$324,000 has been spent. As for the interior, it was remodeled several years ago with the addition of a free-standing altar on a smart, highly polished floor of black and white marble squares. The high wooden pulpit retains its prominent place in the sanctuary.

It was at St Mary's that John Wycliffe preached after he completed the first English translation of the Bible in the late 1300's. Thomas Cranmer in 1556 withdrew his recantation there and signed his own death warrant by so doing. Its tombs include that of Amy Robstatt, the murdered heroine of Sir Walter Scott's 1821 novel *Kenilworth*.

“**A**lthough the sacred walls within have often been profaned by ribald, disorderly plays and the conferring of degrees, the outside has suffered little,” says an Oxford guide. *Encaenia* and other dramas were enacted in the nave until the completion of the Sheldonian Theater in 1647. —



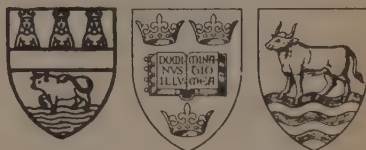
When John Henry Newman became vicar of St Mary's in 1828, he began using the pulpit, along with John Keble and others, to expound the Church's right to catholic truth and order. An address to the Archbishop of Canterbury from the laity of the Church of England, signed by an impressive 230,000 heads of families, extolled the Church's "apostolic form of government." The result was that the politicians of the time were at least warned that the Church was still a force with which to reckon.

Although Keble is the preacher most readily associated with St Mary's, Newman's ghost is ever present.

"Who could resist the charm of that spiritual apparition gliding in the dim afternoon light through the aisles of St Mary's, rising into the pulpit to the most entrancing of voices, breaking the silence with words and thoughts which were as religious music – subtle, sweet, mournful," wrote the Oxford poet and critic Matthew Arnold.

Not far away, in the cloister of New College (founded 1379), stands a fire engine of 1760 benevolently watched over by eight statues that were part of St Mary's tower. Another group of "fugitive saints" is in the second quadrangle of All Souls College. They were not, however, removed by Puritans but by Sir Thomas Graham who,

on inspecting them in 1893, decided that their decay warranted replacement by modern copies. The "old men of Oxford," as they were called, then stood in Congrega-



*Shields of Oxford: Diocese,  
University and City*

tional Hall until the 1950s, when they were moved to their present locations.

St Mary's vicar is Fr Peter Raphael Cornwell, 49, a graduate of Worcester College, Oxford, and Cuddesdon Seminary in the village of the same name not far away. After a curacy at St Michael and All Angels, Hull, in the Diocese of York, he returned to Cuddesdon as chaplain. During the time that Robert Runcie was "princeps" of Cuddesdon, Fr Cornwell became Vice Principal. He also held the post of perpetual curate at Silks-worth and then was at St Mary the Virgin, Barnard Castle, both in the Diocese of Durham. When Ronald McDonald Gordon left Oxford to become VI Bishop of Portsmouth, the Crown Appointments system used its prerogative (or "pinching patronage") to name Fr Cornwell to St Mary's. Fr Cornwell also had

*(Continued on page 24)*



*(St Mary's, continued)*

the care of St Cross where Dorothy L Sayers and Charles Williams were communicants and of St Peter's-in-the-East, which has been declared redundant and is now a college library. Fr Cornwell is also examining chaplain to the 41st Bishop of Oxford. His home in the Mansfield Road is a ten-minute walk from St Mary's.

The daily eucharist at St Mary's draws a dozen people and the Sunday service averages 120. It is a small parish, geographically, in a bustling Oxford that now has 250,000 people and is partly industrialized. It is, says Fr Cornwell, not really a parish because of its strong ties, both formal and real, to the University, and is the scene of university sermons and memorial services. Its ministry, too, is chiefly to the academic community and undergraduates. In recent months it has assembled a display

of documents relating to the Oxford Movement. But Fr Cornwell has felt little pressure since the sesquicentennial happily coincides with his sabbatical.—JBS† in trans-Atlantic interview.

## THE POPE AT CANTERBURY

ALLAN WICKS, Director of Music at Canterbury Cathedral, writes of John Paul II's visit in May of last year: You know, you think to yourself beforehand that this is going to be a great historical occasion but I'm going to be so busy that I won't really notice it. But to turn round and to see the Pope and the Archbishop standing there was something that I'll never forget. And the feeling of affection that rose from the whole assembly round these two men I really think came over to the Pope, I think he was absolutely bowled over. I mean, after all, he's used to great buildings and great music and great this and that, but here was an alien people, an alien religion, a totally different thing, and from it rose that same powerful feeling of love which he must have experienced before but I think probably didn't expect to experience with us — but there it was! And I don't think *we* expected it either, we're on the whole not given to expressions of outbursts of affection, but that's undoubtedly what it was and I'll never forget it in my life. □

### MEDITATION

Here, O Lord, in adoration, /  
To Thy sacrament I flee; / 'Tis  
a refuge and salvation / That  
Thy love provided me. / For  
Thy life with love o'er-flow-  
ing / Paid the price at Calvary;  
/ 'Twas the price of my re-  
demption. . . / Cleansed my  
soul and set it free.—Kathi  
Peters, St John's, in the City  
and Diocese of Quincy (Il)



## GUIDELINES OF A BUSY BISHOP

**T**HE MATTER OF ordering time and priorities was recently put before the XIII Bishop of Massachusetts, the Rt Rev'd John Coburn, by Barbara Brayer, editor of the diocesan newspaper, *The Episcopal Times*. Herewith is his reply.

(1) Time for regular reading and prayer. I have to fight for it, but by making time for prayer, then other demands can usually be met with a greater measure of wisdom and grace, though prayer, of course, is an end in itself quite apart from any results. Reading – that is, communing with other human beings describing their pilgrimages – follows naturally.

(2) Responding to the needs of clergy, personal, pastoral, or in connection with their ministries. I do *not* see laypersons who wish simply to complain about their clergy unless I am asked to by the rector and wardens.

(3) Dealing responsibly with those seeking ordination. It is a priority accomplished through a whole network of associations, and I make decisions only after extensive consultation with individuals who know the aspirants. I will influence in some measure the ministry of the next generation. I do not intend to ordain anyone I

personally do not believe is qualified for the ministry.

(4) Meeting with Profile and Search Committees at the time of transition from the profile to the search. I affirm the ministry of the laity since they are the ones, at that point, who are providing the leadership. I also present a Christian theology of the calling process so people may understand it is *God* who does the calling and their responsibility is to help Him do it. I am careful to outline the process which has been developed in this Diocese, which I find eminently sound.

(5) The reconciling of differences within parishes amongst groups of laity and clergy. It is an important function...and the most *painful* assignment I have, primarily because everyone involved is in pain already. I try to provide leadership which will effect reconciliation and make it possible for pain to result in a strengthened part in the body of Christ.

(6) I participate insofar as I can and where it is appropriate with the decision-making bodies such as the Standing Committee, Diocesan Council, and others. Woven through these priorities are other responsibilities to the Church at

(Continued on page 26)



## CENTRAL FLORIDA SPONSORS SHARE-A-HOME

**S**HARE-A-HOME is a new concept of family living for those who may have no alternatives but solitude or institutional living.

Are you sound of mind, limb and wit, but find household chores a bit much? Are you unwilling or unable to live with your children? Are you in the retired category with a modest income that doesn't quite pay for decent housing? Are you lonely? Have you lost interest in food because you eat alone or find shopping and cooking somewhat difficult? Is there anywhere you can find comfort, safety, and consideration while retaining independence, privacy, and dignity?

Share-a-home brings together small groups to live under one roof in a large, comfortable home. It represents mutual and economic benefit, with members sharing expenses, outings, and holidays, and

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*(Busy bishop, continued)*

large, ecumenical relationships, and public issues.

In summary, I would say that there is no significant difference between my perception of how a bishop does these things and how any other Christian does them. But I also know that people perceive the Office of Bishop differently. □

looking after one another with concern and love. A trained manager hired by the family (and fired, if necessary) keeps the household running by providing wholesome, regular meals as well as transportation and outings.

There is no entrance fee. Monthly expenses approximate \$400 to \$450 for semi-private or \$500 to \$600 for a room of your own along with such essentials as food and laundry.

In 1974 the Diocese of Central Florida endorsed the share-a-home concept and its parishes began participating. St Thomas, Eustis, for instance, along with St Edward's, Mt Dora, have joined with other churches in their areas to sponsor share-a-home. Another was backed by St Mark's, Cocoa, using its former rectory on the Indian River.

By action of the Diocesan Board, Shareaconcept Inc, became a diocesan affiliate. Inquiries should be addressed to Executive Director James Gillies, 701 Driver Ave, Winter Park, FL 32786. The corporation is developing new homes, educating communities on need and philosophy, subsidizing those who may need help, and training others for management —*Diocese, Diocese of Central Florida*



## LOVE LETTER TO A PARISH

A STUDENT AT Columbia University greeted the clergy of St Michael's Church, near her Manhattan campus, with this welcome epistle: Since I say it to everyone else, I want to say it to you: I love St Michael's. It is a joy to worship in such a comfortable yet reverent place and to know that, indeed, "It is right to give Him thanks and praise."

When I moved here last fall, I was in fact and in feelings uprooted. But from the first Sunday, I felt my roots start to go down and be watered in worship and fellowship. At last, at last, I feel at home in my studies that fascinate me and in God's house with my new friends. St Michael's has helped remind me of God's care and unchanging nature despite all the change I've experienced. As for my perspective on worship, St Michael's is higher liturgically than I am, but that has been very good.

It's like when the novelist Flannery O'Connor was asked by a fellow Southerner, "Why can't you write about *nice* people?" She replied that her bold, garish, sometimes ghoulish characters communicated about God to those who don't know much about Him.

"I write boldly as if to those who are blind, and loudly, as if to get through to the deaf."

In New York, there are so many other loud messages and sirens, I need a bold style of worship to get through to me that God is still on His throne and is still very worthy to be praised. It's as if I want to shout back at all the chic Bloomingdale commercials and newscasts about yet another murder: "That's *not* all there is to this life! There is One high above this crazy city Who is also right in the midst of it, and in the midst of us." And so, dear brothers, I thank you. I'll be praying that, with all the activities and flurry of responsibilities, you can enjoy God's presence and help. With Joy, Betsy

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### GOD RESPECTS

Not the arithmetic of our prayers,  
How many they are;  
Not the rhetoric of our prayers,  
How elegant they are;  
Not the music of our prayers,  
How melodious they are;  
Not the logic of our prayers,  
How methodical they are;  
But the sincerity of our prayers,  
How heart-sprung they are!

—St Christopher's, Chatham,  
Diocese of Massachusetts



# MILESTONES IN MOORMAN'S MANUSCRIPT

(Excerpts from *The Anglican Spiritual Tradition*)

Justification, salvation – call it what you will – was the free gift of God given only to those who had faith in Christ and in the redemption won for mankind by his sacrifice on the cross. This was the basic teaching of the reformers, and something which made its way into England and changed the whole nature of Anglican thought and Anglican worship.

*In 1548 priests were allowed to introduce a short office for the communion of the people. This, of course, was in English. . . followed by the administration of the elements in both kinds. . . So two barriers were thrown down – the service was in the language of the people, and to the laity was given again the right to drink the Blood of Christ as well as eat His Flesh.*

[In 1550] the Anglican reformers felt that the one important thing in a valid ordination was the laying-on of hands, with prayer.

*[In 1571] to Anglicans the Lord's Supper (or Mass) meant Holy Communion; and the Prayer Book made non-communicating attendance exceptional, and the private Mass, with no communicants, illegal.*

Lancelot Andrewes's sermons left their mark on Anglican spirituality – its intense interest in the life and words of Christ as of greater importance than the theological speculations of St Paul, and its devotion to the Bible as of greater importance than the teaching of the Church. . .

*The introduction of hymns [in the 1770's] completely changed parish worship, making it much brighter and more personal than it had been. People rejoiced in the hymns. . . thus adding a new dimension to Christian worship and to Anglican spirituality.*

Thomas Sikes, Vicar of Guilsborough, talking to Dr EB Pusey in 1833: "Wherever I go about the country I see among the clergy a number of very amiable and estimable men, many of them much in earnest and



wishing to do good. But I have observed one universal want in their teaching: the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the One Holy Catholic Church. . . ."

*There was, in the background, a group of writers quietly proclaiming their faith. . . all convinced that Anglicanism was the perfect form of religion. With its roots firmly fixed in the catholic past, yet freed from the unnecessary and sometimes cancerous growths which appeared in the Middle Ages, while, at the same time, strongly entrenched against the extravagances of Continental Puritanism, they saw their own Church as the only existing example of what a Christian community should be.*

During the 11 years of the Commonwealth, the Church, though suppressed, was very active. . . . People generally had no difficulty in finding Holy Communion when they wanted it, and, in private houses and old chapels, the old religion carried on. Anglicanism was not dead, but sleeping.

*[From 1880 onward] the Catholic revival was now in full swing. . . . The altar was made to look like one, decorated with a colored frontal and bearing on it a cross, candles and flowers. The celebrant wore a colored stole or even eucharistic vestments.*

[After World War II] what the Church had lost in quantity it had made up in quality. Those who did go to church, say their prayers and read the Bible, did so with greater enthusiasm. . . . out of a real desire to worship God, mainly in the sacramental life of the community.

*The really important thing is to convince people of the existence of God, of His goodness and love towards mankind, of His demands on us His children, of the joy of serving Him, to bring them "to face both the guilt and the grandeur of the human soul." This is what religion is really about; and there is no substitute for it. It is what Anglicanism, in the last resort, is always concerned with, the one thing that brings perpetual joy and peace to the believer.*

He takes a word and derives the world from it; squeezing and squeezing the word until it yields a full juice of meaning which we

should never have supposed any word to possess.—TS Eliot on the preaching style of Lancelot Andrewes



## TALKING THROUGH HIS HAT

JUST AS the organ began to be heard at a crowded celebration of Holy Communion, a man wearing a brown hat was ushered into a front pew. Since he continued to wear the hat, one of the ushers came back and suggested kindly that he take it off. "No," he said, "I prefer to keep it on."

There was some consternation at the back of the church and a senior usher asked the man to take off his hat, but he, too, was rebuffed. Even greater consternation reigned and the warden was enlisted to make an appeal, which he did, only to have the man under the hat reply, "I have every right to keep on my hat, and I intend to do so." The warden retreated but then had the bright idea of asking the president of the ECW to endeavor to have the hat removed, thinking that a woman might succeed where the men had failed. Alas, she, too, failed.

The service continued, and through it all, even at the communion rail, the hat sat glued to the head of the unknown man. The celebrant was much dismayed at the breach of decorum. Throughout the sermon the curate could not help but have his attention riveted on the brown hat and his sermon suffered accordingly.

After the recessional, while the people were being greeted as they left, the preacher begged the hatted man to stay behind for a few minutes. When all hands had been shaken, he approached the man in the hat, and in a kindly way said, "It is nice to meet you, Sir. It has been a pleasure to have you worship with us this morning. I hope you will worship with us every Sunday – indeed, you will be welcome to join our congregation and be here regularly. However, it is the custom for men to remove their hats and to keep them off during the service. I hope you might conform to that practice in the future."

The man under the hat replied, "Thank you, I enjoyed today's service, and now I thank you for taking time to talk to me. It is good of you to





# WHAT DO WE DO WHEN WE'VE WON?

1833  
OMC  
1983

THE GOALS of the Confraternity of the Blessed Sacrament have always been three-fold: The honor due to the person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; mutual and special intercession at the time of and in union with the Eucharistic Sacrifice; promotion of the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.



To reach these goals, priests have run great risks with bishops, vestries, and congregations. Often they paid the penalty for their belief and practice. They lost their jobs, and positions were few and far between where a priest could preach and behave like a Catholic.

For instance, Fr Arthur Ritchie, second rector of New York's St Ignatius, was called from the Ascension, Chicago, where he had gone from serving at St Clement's, Mount Calvary, and the Advent — need I say, Philadelphia, Baltimore, and Boston? And if it was so for priests, what was it like for lay people if they were not fortunate enough to live within reach of such places? It used to be said that an Anglo-Catholic's devotion could be gauged by the number of Protestant Episcopal churches he passed on the way to Mass!

Nowadays we have objectives that are positive, up-to-date, and relevant to the life of all Churchmen. I can show it, perhaps, by being a bit folksy and trying to match our three objectives with "pop" slogans — it's the Mass that matters, prayer changes things, and you only get out what you put in. →

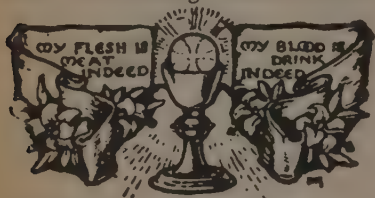
invite me to join the congregation. In fact, I joined it three years ago and have been coming regularly ever since, but today is the first time that anyone paid any attention to me. After being an unknown for three years, today, by simply keeping on my hat, I have had the pleasure of talking with the ushers, the warden, the ECW president, and now I have a conversation with you, who have always appeared too busy to talk to me before. I feel so good about it and wish to express my appreciation."

—*Capetown Cathedral News*



(What do we do, continued)

The fact is that the Eucharist has become popular—and in parishes where one would have thought it could never happen. Indeed, the Spirit calls us to new life amongst parishes and priests where the change has taken place. We are called to encourage those who are



learning to love the Eucharist. Its setting is our proper concern, and in making alliance with the liturgical movement we can be rightly critical. One can even foresee the day that calls for defense of Morning Prayer or its equivalent in our daily devotions.

Whatever the case, a new day has dawned with the rubric that "the Holy Eucharist shall be the principal act of Christian worship on the Lord's Day." We have won in principle, and now what do we do? Wisdom and charity tell us to

stretch out our hands to help hold up priests who believe in the Eucharist and are trying to tell why. What should we be publishing, perhaps, to help them? Certainly we can help them with our prayers—prayers voiced in words of sympathy for their task. If our prayers still reflect defense, does our Lord need it? Finally, when we come to the Holy Communion, fasting as we can, and always "in faith and love and true repentance," should we not reflect on this truth, that how we go away from the altar, what we make of our communions, will be the test?

So I would say that, to win for the world that victory foreshown in the Eucharist, honor to Christ in the Sacrament must be seen in us as devotion *from* the real presence of Christ. From that presence, we go forth not in our own strength, but His. Reverencing the sacred mysteries of His Body and Blood, we strive to bring forth the fruit of His redemption.—Fr Donald Garfield, address to Confraternity of the Blessed Sacrament, New York, 1971

Founded in 1837, the Additional Curates Society has made grants totalling nearly \$10 million to help maintain assistant priests in every diocese of England and Wales, especially in poor and populous parishes and particularly in new areas.





# A HELPFUL HUG

There is a little girl whom others seem to pick on. Usually when that happens she is able to persevere or the teacher steps in and quietly defends her.

But, once, another child said something that went a little too far, cut right to the bone, probably through it, and entered the heart — a vulnerable, soft, loving seven-year-old heart. The teacher had not time to intervene. All she could do was hear the cruelty and see the tears well up.

In seconds, a classmate who was no particular friend went to the weeping child and put her arms around her. "There, there," she comforted, "it's OK. Everything will be all right, I'm sure of it!"

The two held each other for a few seconds as the class watched, fascinated. Then the beginnings of a smile appeared on each face.

In our parish — a tiny speck, really — there are many burdened people. How badly they want someone to say, "There, there, everything will be all right."

It can happen, if we let it. Our fragile dependency is what the Christ Child comes into the world to proclaim as our greatest and most enduring strength.—Fr Whitney Burr, St Christopher's, Chatham, Diocese of Massachusetts



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OXFORD SESQUICENTENNIAL PRAYER

O GOD of unchangeable power and eternal light: Look favorably on Thy whole Church, that wonderful and sacred mystery; by the effectual working of Thy providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by Him through Whom all things were made, Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the Holy Spirit, one God, for ever and ever. Amen.



# TO OXFORD: "THAT SWEET CITY WITH HER DREAMING SPIRES"

Beautiful city! so venerable, so lovely, so unravaged by the fierce intellectual life of our century, so serene! . . . Whispering from her towers the last enchantments of the Middle Ages.—Matthew Arnold, *Essays in Criticism*

*Towery city and branchy between towers; / Cuckoo-echoing, bell-swarmed, lark-charmed, rook-racked, river-rounded, / The dapple-eared lily below.*—Gerard Manley Hopkins SJ, *Duns Scotus's Oxford*

I saw the spires of Oxford / As I was passing by, / The gray spires of Oxford / Against a pearl-gray sky.—Winifred Mary Letts, *The Spires of Oxford*

*The Oxford spirit—that gentlest spirit, so lingering and so searching, so dear to them who as youths were brought into ken of it, so exasperating to them who were not.*—Sir Max Beerbohm, *Zuleika Dobson*

When the High Lama asked him whether Shangri-La was not unique in his experience, and if the western world could offer anything in the least like it, he answered with a smile: "Well, yes – to be quite frank it reminds me very slightly of Oxford."—James Hilton, *Lost Horizons*

*It might be an old and an old-fashioned city, with inconvenient buildings and narrow streets where the passers-by squabbled foolishly about the rights of way; but her foundations were set upon the holy hills and her spires touched heaven.*—Dorothy L Sayers, *Gaudy Night*

Oxford . . . her autumnal mists, her grey springtime, and the rare glory of her summer days when the chestnut was in flower and the bells rang out high and clear over her gables and cupolas, exhaled the soft vapours of a thousand years of learning. It was this cloistral hush which gave our laughter its resonance, and carried it still, joyously, over the intervening clamor.—Evelyn Waugh, *Brideshead Revisited*—Compiled by Georgia Maas



# THE OXFORD MOVEMENT

## GONE MODERN

In these days of individual identity crisis and corporate logo, when there's a distinctive symbol for everything from chalk to cheese, from the CBS eye to the NBC peacock, the Oxford Movement is not without its distinctive mark.

The concise OMC monogram comes from an unknown hand, possibly springing to life from a drawing board (or the back of a folded church program during a tedious sermon) beneath

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the spires of Oxford. Along with it comes ecclesia's and academe's answer to London's new skyscraper skyline.

The first person who properly identifies the towers

and domes of fair Oxford will receive a year's membership in the Episcopal Book Club. As for America's contribution, it has fallen from the hands of Canon Edward N West of the Cathedral Church of St John the Divine, a device heavy with crowns, crooks, cross, book, and miter. As George Washington Doane, II Bishop of New Jersey, 1832-59, wrote as he neared the end of his long episcopate, "Fling out the banner! wide and high, / Seaward and skyward, let it shine; / Nor skill, nor might, nor merit ours; / We conquer only in that sign." □

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*A real parish is a wondrously beautiful web of human relationship which is given meaning by the One who is Himself the meaning of life. —The Rt Rev Kilmer Myers, VII Bishop of California, 1966-79*

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# TAD RECOMMENDS



READERS who would like to pursue themes and personalities of the Oxford Movement should see the books recommended by Fr Geoffrey Rowell, Chaplain of Keble College, Oxford. Some general studies include Brilioth, *The Anglican Revival*; Chadwick, *The Victorian Church*; Fairweather, *The Understanding of the Eucharist*; Newsome, *The Parting of Friends: A Study of the Wilberforces and Henry Manning*.

**Personalities:** Battiscombe, *John Keble: A Study in Limitations*; Martin, *John Keble: Priest, Professor, Poet*; Chadwick, *Newman*; Coulson, *Newman and the Common Tradition*; Coulson and Allchin, *The Rediscovery of Newman*; Dessain, *John Henry Newman*; Butler, *Pusey Rediscovered*; Prestige, *Pusey*; Newton, *Search for a Saint*.

**Religious Orders:** Allchin, *The Silent Rebellion*; Anson, *The Call of*

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*DUST JACKET* from David Edwards's book, *Leaders of the Church of England, 1828-1944* (Oxford University Press), portrays, from left [this page], A C Tait, H H Henson, J B Lightfoot, and Lord Shaftesbury and [facing page] Matthew Arnold, Frederick Temple (in hat), E W Benson (above), William Temple (wearing glasses), and Charles Gore (above William Temple).





*the Cloister*; Williams, *The Park Village Sisterhood*; Simpson and Story, *Stars in His Crown*.

**Ritualism and the Slum Priests:** Bentley, *Ritualism and Politics in Victorian Britain*; Embry, *The Catholic Movement and the Society of the Holy Cross*; Ellsworth, *Charles Lowder*; Reynolds, *Martyr of Ritualism; Father Mackonochie of St Alban's, Holborn*.

**"Ecclesiology":** Lough, *The Influence of John Mason Neale*; White, *The Cambridge Movement*.

**Missions:** Chadwick, *Mackenzie's Grave*; Cnattingius, *Bishops and Societies*; Yates, *Venn and Victorian Bishops Abroad*.

**Ecumenism:** Pawley, *Rome and Canterbury Through Four Centuries*; Hughes, *Absolutely Null and Utterly Void*; Lockhart, *Charles Lindley, Viscount Halifax*.

**"Catholic and Critical":** Carpenter, *Gore: A Study in Liberal Catholic Thought*; Ramsey, *From Gore to Temple*, published in the US as *An Era in Anglican Theology*. □





# ACCORDING TO —

• A columnist in Brown University's Episcopal students' newsletter: Our religion and theology reflect the concerns of contemporary history. I have but a miniscule view of a much larger horizon and must be comforted by the knowledge that I will get to see different perspectives of it in my lifetime.

• Interior designer Robert DiLeonardo on casinos at Atlantic City: My job is to create an environment that relaxes the morality of people.

• A Maryland churchman commenting on computer compilations of alms-giving, services missed, and names of the unconverted: I much prefer it be God the Father, not Brother Silicon, whose eye is on the sparrow.

• The Preface of the 1980-82 *Crockford's Clerical Directory*: What counts, whether the Christian is ordained or lay, paid or honorary, is being able to say from the heart, with the full assent of the intelligence, to another human heart, "I believe and I trust, because I have met God in the living Christ."

• The Presiding Bishop: I must admit I find it both offensive and annoying to have some prima donna

cleric change Prayer Book wording, phrases, or rubrics to their personal preference in the course of a service.

• *Soundings*, the Diocese of Minnesota's magazine, announcing a diocesan contest for the year's favorite sermon: We are deliberately refraining from calling these the "best" sermons of the year. We cannot judge "best." That's because a sermon is more than words written on a page; a sermon is a unique event that involves the Holy Spirit touching individuals at a unique moment.

• John Wyatt, IV Bishop of Olympia (Wa) on confirming: I put my hands on your head and press hard, not in a gentle, cuddling way, but in a way that lets you know pressure to which you can respond with strength.

• The Rt Rev'd Victor Whitsey, 38th Bishop of Chester, Convocation of York, in a letter to *The Times* of London: The papers so far received [for General Synod] amount to 66 items, varying in extent from one page to a report of the last proceedings of 309 pages. I serve notice on all concerned that for the remainder of my ministry I shall fight with all my strength to resist this organizational and ad-



ministrative froth, which in my lifetime has come to represent the work of the Church's leaders. The sheep go further astray while we silly little shepherd boys play our discordant pipes.

•John Zinsser, Executive Editor, *Reader's Digest* Condensed Books, in a statement that applies well to the Episcopal Book Club: We don't have to impel our members

to go out and buy a book and spend time and money doing so. And so often there's no bookstore anywhere nearby. With our long, continuing relationship with our readers through the magazine, we have secured their confidence, and they trust us to provide the kind of books they like and want.... Sometimes I feel like a missionary for the art of reading. □



## POTPOURRI



### ONE UPSMANSHIP

□ After St Michael's was founded in 1803 on Manhattan's West 99th Street, it seemed a natural progression for the next parish in the area to be called All Angels. Similarly, in the shadow of Wall Street's Trinity Church, Brooklynites established a parish called *Holy* Trinity. A neighboring RC parish is called *Most Holy* Trinity.

□ When the Vicar of St Bridget's in Devon had served it for over 50 years, well past his 90th birthday, the Bishop of Exeter sent what he hoped was a tactful note suggesting that the time might have come to consider retirement. Promptly came the reply, "When I accepted your Lordship's appointment I was not aware of the fact that it was intended to be a temporary one. Let me assure you that I am settling down well."—St John's, Diocese

### of Wakefield

### MAKES THE HEART GLAD

□ When retired Sister Mariya Margaret, CT, could not go to Japan for her Godson's wedding, the wedding came to her. So it was that Sister Mariya (Japanese for Mary) read the Epistle for the Nuptial Eucharist in the chapel of the Community of the Transfiguration, Glendale, Diocese of Southern Ohio. "I wanted my wife to understand all my thinking," said Joseph Nagai, adding that now she does understand and wish to accept the Christian faith.

### BULLS IN THE BULLETIN

□ In the vault, to be brought out by special request, is Queen Victoria's proclamation, the Royal Bible presented by Prince Albert, and the beautifully stitched investments.—*The Canadian Churchman*



# BURIALS

✠ **Henry Neil Mallon**, 88, who was recruited as president of Dresser Inc in 1928 when it was an obscure Pennsylvania pipeline equipment concern with resources of \$2 million employing 200 persons, moved the plant to Cleveland in '29 and to Texas in '50, where the company now employs 40,000 persons throughout North America with annual earnings of \$172 million; from Incarnation in the City and Diocese of Dallas.

✠ **Michael Roberts**, 55, former Under Secretary of State for Wales and more recently a member of Parliament, who was fatally stricken in London while making the closing speech in a debate in the House of Commons; from Llandaff's twelfth-century Cathedral Church of SS Peter and Paul in a Burial Office attended by 800 persons including Prime Minister Margaret Thatcher and the Speaker of the House.

✠ **James Andrus Giddings**, 75, who hailed from Falls Church, VA, and on graduating from Princeton in 1930 became director of the Princeton Glee Club and then held a similar post at Barnard and, after Navy service, entered glass manu-

facturing that ultimately took him to Terry, MS, as a building contractor and employment agency head during which time he became an extremely active Episcopalian whose rector recognized that "in many small congregations there is one man or one woman who is often the central force holding together the members and making possible a firm witness to Christ through the Church" and who is particularly remembered for his careful leading in the hymns of the Church on the old reed organ that on most Sundays resounded with the counterpoint of Bach; from Good Shepherd, Terry, Diocese of Mississippi.

✠ **Betty Bivins Childers**, 69, member of a pioneer ranching family who served on her Bishop's Commission on Christian Living and Education and whose gifts, combined with those from her family, made possible the Episcopal Conference Center on Amarillo's East Cottonwood Avenue during the episcopate of the III Diocesan, George Quartermann, '46-'72; from St Andrew's, Amarillo, Diocese of Northwest Texas.

✠ **William Cary**, 72, a Yale-educated Ohioan who became a law professor and chairman of the US Securities and Exchange Commission and who, on his death, was hailed by Columbia University's president as "a wise friend to whom one could turn for advice



at was at once detached and ring"; from the Cathedral Church of St John the Divine in the City and Diocese of New York. Robert Wilson, 80, hailing from Grand Rapids, MI, he came of age at the same time as the first airlines, a burgeoning industry for which he was legal counsel and later a top officer; in '69 he became the only permanent officer of the National Alliance of Businessmen, an organization of executives who voluntarily work with the White House to provide job-training programs for disadvantaged inner-city youths; from St James, Leesburg, Diocese of Central Florida.

Charles Sidney Forbes, 90, Washington attorney who, as an usher at the National Cathedral since the early 1920's, was the momentary host to thousands who entered through the north transept, and who rejoiced at his last birthday celebration that he had lived long enough to see the Cathedral completed and the Redskins' Superbowl victory; from his parish church of All Saints, Chevy Chase, with interment of ashes in the Cathedral.

Thomas Gates, 76, a tall, easy-going Philadelphia patrician who became a lover of the sea during boyhood summers in Maine, was a World War II commander in the Atlantic and Pacific, Secretary of the Navy and Secretary of Defense during the Eisenhower Adminis-

tration, and chairman of New York's Morgan Guaranty Trust, and who, in the 1970's, came out of retirement to serve with ambassadorial rank as chief of the US Liaison Mission in China; from Redeemer, Bryn Mawr, Diocese of Pennsylvania.

Katharine Delano Collier St George, 87, Congresswoman 1946-64 and first woman member of the House Rules Committee, whose entire life was marked by classic concern for community and country. The daughter of a prominent writer and publisher (*Collier's Magazine*), she had a European education (including presentation at the Kaiser's Court) and came home to marry at 23 a clerk from the Morgan Bank who rose to the presidency of his own coal-brokerage firm with his wife as vice-president and treasurer; along the way she became an expert horse-woman, bred prize English setters and pointers, and was deeply involved in town government, visiting nurses, cancer research, and recruitment for the Women's Auxiliary Army Corps (WAAC's); although a cousin of President Roosevelt, she was a staunch Republican and was parliamentarian at the GOP conventions of '58 and '62; from St Mary's, Tuxedo Park, Diocese of New York.

Gloria Swanson, 84, Chicago-born *femme fatale* who dominated

(Continued on page 42)



## BY WILL AND DEED

☆ TO ST CLEMENT'S, Philadelphia, Diocese of Pennsylvania, and to the Order of the Holy Cross, West Park, Diocese of New York, \$45,000 each from Miss Tacy Hurst, 77, a retired trust company employee who died from a fall at her home in suburban Bryn Mawr on returning from the 8 am missal mass that she had faithfully attended almost every Sunday since

1933; originally a communicant Good Shepherd, Rosemont, transferred to St Clement's when Fr Franklin Joiner was in the 13th year of his 35-year rectorship; third beneficiary predeceased her leaving the estate to be divided equally between OHC and St Clement's, where it has been designated for endowment. OHC has allotted half to endowment and half to Second Century, 1984 centennial fund.

☆ TO ST PAUL'S CATHEDRAL in the City and Diocese of San Diego, \$20,000 realized from the

### *(Burials, continued)*

the American screen from silent pictures to Home Box Office; from All Saints, Beverly Hills, Diocese of Los Angeles, where her granddaughter is a member of the lay staff.

### ✠RELIGIOUS COMMUNITIES:

All Saints, Oxford, Sr Winefred; All Hallows, Ditchingham, Norfolk, Sr Barbara Clare and Sr Gwyneth; Bethany, Bournemouth, Sr Enid Mary; Blessed Virgin Mary, Brighton, Sr Helena Mary; Holy Paraclete, Whitby, Sr Elizabeth and Sr Ruth; Presentation, Hythe, Kent, Mother Gladys Kathleen; Reparation to Jesus in the Blessed Sacrament, Clewer, Sr Scholastica; Resurrection, Grahamstown, SA, Sr Mary Barbara; Resurrection, Mirfield, Fr Cecil Cohen; Resurrection, Johannesburg, Fr Claude

Lunniss; Sacred Mission, Kobe, Japan, Fr Simon; St Benedict Nashdom Abbey, Dom Cyprian, Dom Edward, and Dom Robert; Francis, Hooke, Dorset, Br Randal Dale; St John Baptist, Clewer, Alice Mabel; St John Evangelist, David's, Wales, Sr Christa Dorothy; St Mary, Peekskill, NY, Sr Benedicta and Sr Etheldreda; Mary Virgin, Wantage, Sr Honora; St Michael and All Angels, Bloemfontein, SA, Sr Hilda Clair; Margaret, East Grinstead, Sr Mary Cecilia; St Mary, Chiswick, Katharine Margaret; St Peter, Epping, Hanningfield, Sr Winifred; Peter the Apostle, Cheltenham, Glos, Sr Barbara; Servants of Christ, Burnham, Bucks, Sr Frances Mary; Sisters of the Church, Ham, Surrey, Sr Aletta and Sr Honora.



e of a home and furnishings  
longing to the late Margaret  
rker, 75, plus \$35,000 from Miss  
a Stillman, 93; both sums to be  
plied to endowment. Miss Bark-  
also left \$5,000 to Episcopal  
mmunity Services and \$5,000 to  
e Society of St Paul whose monks  
ve their motherhouse at Palm  
esert in the same diocese.

TO ST STEPHEN'S, Hurst,  
ocese of Ft Worth, \$45,500  
om the estate of Arline Ward  
administered by her husband,  
el. Most of the gift goes to  
building fund to expand St  
ephen's as a memorial to Mrs  
ard and another parishioner,  
ick Shaver, whose concern for  
rs Ward's illness brought to-  
her St Stephen's and the Ward  
family.

TO ST ANSELM'S, Wayne,  
diocese of Nebraska, a bequest ex-  
ected to amount to between  
50,000 and \$75,000, representing  
9% of the estate of Virginia  
chapin McCain, 89, one of the  
rly members of St Anselm's after  
s establishment by Trinity  
church, Norfolk, shortly after it  
alled its present rector, Fr James  
arnett, in 1958. St Anselm's will  
se income from the inheritance  
or its ministry to students at  
Wayne State University. A mem-  
er of a pioneer family in Winside,  
e, Mrs McCain received Holy  
ommunion each month at her  
ome for 15 years while suffering

from osteoporosis, an affliction of  
bone deterioration; she left the  
bulk of her fortune to the medical  
schools of Nebraska and Creighton  
Universities for osteoporosis re-  
search.

☆ TO EPISCOPAL CHARITIES,  
Diocese of Chicago, \$180,000 from  
Mrs George Traver, whose initial  
contribution was one dollar in  
1936. Of an estate of \$1,700,000,  
other bequests so far received in-  
clude \$24,000 to DeKoven Foun-  
dation, Racine, WI. Also remem-  
bered were Bethesda-by-the-Sea,  
Palm Beach, FL, and St Barnabas,  
Glenwood Springs, CO. DeKoven  
is using its funds for thermostats  
for all buildings on its 32-acre  
campus, counting the Traver  
monies as the largest since April  
'76, when it received \$145,000  
from John Cleaver, founder of  
Cleaver-Brooks Manufacturing Co,  
Milwaukee.

☆ TO DIOCESE OF CENTRAL  
PENNSYLVANIA, \$10,000 from  
Mrs James Darlington, late widow  
of the I Bishop of Harrisburg,  
1905-30 (a jurisdiction now in-  
cluded in Central Pennsylvania),  
the sum mainly represented by in-  
vestment and reinvestment of \$700  
that Mrs Darlington set aside in  
1932 for a new cathedral; when  
diocesan trustees voted last De-  
cember to terminate the fund and  
use the money for renovations of  
the Cathedral Church of St Ste-  
phen, Harrisburg, the Darling-



ton's granddaughters, Mrs Charles Irwin and Mrs Bronson Trevor, made additional contributions to bring the sum to \$10,000.

☆ TO FRIENDS OF THE CLERGY CORPORATION, London, \$191,000 out of an estate of \$400,000 left by Kathleen Mary Lina Bowen of St Mary's, Eastbourne, East Sussex, Diocese of Chichester; having merged in 1972 with the Poor Clergy Relief Corporation, the Friends make annual grants of more than \$220,000 to clergy and families, including some support for rest periods in Eastbourne.

☆ TO ST JUDE'S HOME, administered by the Society of St Paul, \$47,000 from Mrs Amelia Jaquet of Gresham, Or, where SSP was founded in 1958 as an Episcopal monastic order for men.

☆ FROM EPISCOPAL CHURCH FOUNDATION, a dozen grants totaling \$104,000, including \$7,500 to Bishops' Committee on Pastoral Development for completion of study on process for electing bishops; \$10,000 to Emory University's Candler School of Theology

for seminars on spirituality of leaders; \$14,500 to 14 dioceses mainly in Central America, to implement an independent province of the Anglican Communion; \$10,000 to repair flood damage; Episcopal Conference Center, Ivoryton, Ct: \$5,000 to Graduate Theological Union, Berkeley, Ca for training executive officers of religious institutions; \$5,000 Lay Academy, Diocese of California, for leadership training; \$2,000 to Recovered Alcoholics Clergy Association for publications; \$5,000 to Diocese of Massachusetts, for hospitality on broad ecumenical base to out-of-town families of patients in Boston hospitals; \$15,000 to Urban Ministries Alliance, San Francisco, for Episcopal internship; \$5,000 to Manhattan's Yorkville Emergency Alliance to coordinate effect of federal budget cuts on disadvantaged; \$10,000 to Apostles House, Newark, NJ, for shelter for homeless; \$10,500 to Diocese of Minnesota for Indian employment; \$4,500 for Office of Pastoral Care, Diocese of Rio Grande.



*St James the Less, Scarsdale, Diocese of New York*





## QUARTER WATCH

¶ *Churchwork*, the newspaper of the Diocese of Louisiana, describes the recently-dedicated 224-unit facility known as St James Place, Baton Rouge, as "the caviar of retirement living."

¶ In observance of National Open Bell Towers Week, St Paul's Cathedral, London, gave visitors the rare opportunity to see Wren's belfry containing the world's heaviest change-ringing peal hung on a wooden frame; the heaviest bell, cast by Taylors of Loughborough, weighs three tons.

¶ Centennial celebrations of the Brotherhood of St Andrew center around Chicago's Cathedral Church of St James where the organization was founded; always involved in missionary activities (it was largely responsible for establishment of the Episcopal Church in the Philippines), the Brotherhood's current membership (5,000 laymen in 425 chapters) is sponsoring a chapel and model farm project in Uganda.

¶ The American Anglican Women's Religious Communities have appointed the Rev'd Mother Anne Marie, SSM, of the Society of St Margaret, Boston, as its representative to the permanent Ecumenical Consultation which convenes in Rome.

¶ New deans on the scene are Iowa-born, California-educated William Petersen, 42, at Bexley Hall, Rochester, NY, and New York-born, Philadelphia-educated Durstan McDonald, 46, at Episcopal Theological Seminary of the Southwest, Austin, Tx. Fr Petersen's appointment after teaching history for 10 years at Nashotah is seen as part of a desire for Bexley's 50 students to have a sharper Anglican identity in the Rochester Center for Theological Studies that it joined after many years at Gambier, Oh; Fr McDonald, who at ETSS will head up a somewhat larger but much younger institution than Bexley Hall, is the second director of Trinity Institute to leave Manhattan for Texas, following his predecessor, Bishop Robert Terwilliger, 66, who was made Suffragan of Dallas in '76.

¶ In its first major property transaction since 1932, Trinity Church has dipped into 18 parcels of land it owns in lower Manhattan to give a builder a 99-year lease on a city block in Greenwich Village.

¶ Nippon Seikokai, the Anglican Church in Japan, has adopted the Shinto custom of special blessings of children "at the ages of difficult passing" — boys at 5 and girls at 3 and 7. —



*(Cream of the Crop, continued from page 2)*

Yielding Place to New." As illustrated by TAD's excerpts, "Milestones in Moorman's Manuscript," elsewhere in this issue, Moorman is at his best in his ability to summarize. At the same time, he uses small details to lend believability to his narrative. (A delightful example is the phrase he picked up on priests in lay clothing having "great bumbasted breches, skalings and scabulous clokes.") Nor does Moorman miss larger issues like the Thirty-nine Articles' not condemning the Bishop of Rome but merely saying that he has "no jurisdiction in England."

Great figures of Anglicanism move into the spotlight; to name

*(Quarterwatch, continued)*

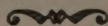
¶ Workmen who dived behind a statue of the Virgin Mary were saved from injury when a 70-foot scaffold collapsed in Coventry Cathedral during the first cleaning in 11 years of the 30-by-76-foot Graham Sutherland tapestry of the reigning Christ.

¶ Black History Week in Ft Lauderdale, Fl, honored Calvin Hylton Shirley, an Episcopal priest's son whose talent with a trumpet helped him work his way through Boston College of Physicians and Surgeons from which, with a summa cum laude degree in hand, he went to join three other black MD's in active practice in Ft Lauderdale, commencing an era in which he delivered 3,000 babies and, in retirement, now plays with the Community Symphony and for his parish, St Christopher's.

¶ Fr Marvil Thomas Shaw III, SSJE, 38, a native of Battle Creek, Mi, and a 1970 General graduate, has in less than a decade gone from

novice to superior of the American Congregation of the Society of St John the Evangelist, Cambridge, Ma, succeeding Fr Paul Wessinger, SSJE, 68, Oregon-born and Harvard-educated, who in '39 entered the Order after graduating from General and was made superior in '72.

¶ Have you made a contribution for all the TADS you've enjoyed? As NY's WQXR wisely says, "To delay may mean to forget."



¶ Most things going well, saints preserving us, copy in hand, illustrations sized, facts thoroughly checked, extra adjectives abolished, purple prose disciplined, compositor well, printer solvent, mail being delivered with some diligence, good folk rightly remembering to send us five dollars a year on their birthdays, and God willing, the year's fifth edition of *The Anglican Digest* will be in your hands on or around the Feast of All Saints. □



(*Cream of the Crop*, continued from page 46)

but one, John Donne gets his just due as poet, mystic, thinker, preacher. Soon there is a broad canvas of colorful church folk.

Half-way through the book a reader may be a bit bogged down in the sands of history: but an absorbing chapter, "The Eighteenth Century," swiftly brings into perspective events of more recent times. Lastly we get a full menu of life and times of the contemporary church. Anyone who has ever felt cheated by courses in history that come to a halt just when they are most interesting — well, he will find *AST* a feast. Moorman's camera-eye shares with us a sharp focus on years bright with lasting significance.

As with all history, to read it is to better understand times and customs. To reflect on it is to see that time mellows much, that big issues grow small, and that the Holy Spirit is constantly healing.

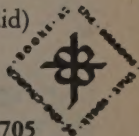
Moorman's master hand takes a fact here, a date there, a quotation from yet another source, and serves them up in a tasty, colorful stew with simmering side dishes of explanation and commentary. It is a tome to read and re-read. The Episcopal Book Club admits to considerable pride in arranging its publication to mark our own hemisphere's celebration of the sweeping glories of the Oxford Movement.

—James B Simpson†, Editorial Director

JBH

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Interior of Church of St Mary the Virgin, Oxford

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